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LETTER FROM REV. D. W. HERRING OF SHANGHAI, CHINA.

Dear Bro. Bailey:—A movement is being made among our China missionaries which looks to the reduction of the expense of Foreign Missions, thereby providing for more missionaries, and for more effective work by the missionaries. Our motto is: "Nearer to God, nearer to these people, and nearer to the people at large."

Some of us have felt for a long time that, to do the work we came to do, there must be a change in our manner of living; we must get nearer to these people, and to do so, we must come out of our foreign houses, dresses, dress, and style of living generally. We have felt with equal force that Foreign Missions, as they are carried on, are too expensive, the salaries are too large and these large foreign houses—dwellings, churches and schools—are costing a great deal of money and working right against the best interest of the cause. We were only waiting for an occasion to act. The necessity, consequent upon the riot, of rebuilding our mission houses at Chinkiang was the occasion. Some of us, after much prayer and deliberation decided that we would reduce salaries from \$1,200 to \$600 with an incidental fund for sanitary purposes of \$100, to be used or not, as the case may require, and adopt the Chinese style of living: Chinese houses, modified only so far as necessary for health where houses have to be built, Chinese dress in full; and Chinese furniture and food as far as practicable. Suspecting this desire to exist in the hearts of other missionaries—for we believed it was the Spirit that was moving us—we sought an expression from them North and South. We found the most of them in favor of reduction, but not so much; and divided as to the Chinese style of living, &c., some thinking it a matter of indifference, while others were opposed to it from principle. Wishing concert of action as far as salary was concerned, at least, we then proposed to lay aside the question of native style of living, not making it an issue, and reduce to \$800 for married missionaries and \$400 for single missionaries, provided it could be made unanimous; and with a greater view to greater reduction next year. But while many of them have come to \$800, we are glad to say, it failed to be unanimous. So it stands as we started out that we (Bryan, Chappell and Herring and their wives) adopt the native style of living at a salary of \$600. I will say here (for I want it distinctly understood by all the people just what we get), that there is an allowance above the \$1,200 of \$100 a year for each child. This, with all the other provisions made by the Board, as house-rent and personal teacher, we will not change. I will say here, too, that some of those who have recently come out, wish a little more time to think about it, and will probably join us within a year.

You remember I have already written the *Record* on this question; but I feel much happier in writing now the deed is done. Will it bring us "nearer to God?" It has already done so; the very determination to make this change has brought us so near as to enable us to taste and see that the Lord is good. The sacrifice, if it may be called a sacrifice, has already resulted in that peculiar joy that comes from a sense of duty done. It is sweet to follow in the footsteps of the great missionary, Paul, in becoming all things to all men that we may by all means save some. It is sweet to follow our Lord, of whom it was said: "The word was made flesh and dwelt among us." It is but natural to expect to find the Lord now where he lived and walked while in the body on earth. Is our movement a "coming down?" That is the name that has been given it. Well, it doesn't compare with the coming down from heaven to earth, from the God of glory, to the servant of sinful men, even the shameful death of the cross! But if we discover the faintest resemblance, it is a joy. "We, who are many, stoop to conquer." What we do is nothing more than every one of us, who gives himself to the Lord for this work, does at the moment he says, "Here am I, Lord, send me." But on coming, he falls into the way that is common, only to be harrowed and vexed in spirit by trying to live in one element and work in another. How I have been oppressed with the thought of not getting to this people? So much so that it has forced itself into my dreams—I have dreamed of struggling to get to China. By the help of God I shall have that feeling haunting me no more!

At this stage of missionary work, it is not so much the hardships that break down missionaries, as spiritual depression and a feeling of dissatisfaction. There are two classes of missionaries in China, more or less distinct, one of which depend more on the presence of God than money and machinery, and are often found far in the interior, living with the people and recognizing them as brothers. One has only to fall with one of this class to feel that he has "been with Jesus." Dear brother, we shall endeavor to be of that class, by following the promptings of the

Spirit in our consciences, and getting back to the Apostolic plan of carrying on missionary work.

Will the change from the foreign to the native style of living bring us nearer to the people? No. But it will make it possible for us, if we have the right spirit, to come nearer to them. It will remove one of the barriers to intercourse with them. We would not be misunderstood. We don't say that houses and clothes are the all-important things; they are only secondary, and the removal of this difference in dress &c., recommends itself only as a help. And when we have so many differences, in the very nature of things, that even the smallest, if there is no principle involved, it is facetiously remarked at the Southern Baptist Convention in Richmond, when this question was up, that "it is not clothes but character." All thought at once it is clothes *versus* character, Chinese clothes on the one side and character on the other. But we propose to carry Christian character, the more need of China, into the clothes. We adopt the clothes that our character, or Christ in us, may have full force. Speaking with one of China's most learned and pious missionaries, who has given thought to these methods a fair trial, I asked him, if he found that this native dress made the Chinese feel that he was nearer to them, he replied: "I think so; but one thing I know, I feel nearer to them." This reflex influence is not to be despised where there is so much that is repulsive to us. There is an indescribable feeling that comes from something in common, a bond of union; and Oh, how it is to be grasped after by us who have come here to win them and find so many bars to the door of their hearts!

Besides, our clothes are positively offensive to their taste. I need not mention in what particulars; but it is true in general. And what is the use of our coming here in their own country, seeking them, to offend them by wearing clothes that are more expensive, less decent, and less comfortable? Yes, our clothes and our habit of sitting by the fire make it uncomfortable for us in our chapels, where, for once, for their sakes, we have no fire; we are shivering at such a rate as to have them constantly expressing their sorrow for our being cold. How many of us have had hours of work hindered in this way, even in our chapels. What could we do visiting, if such a thing were in vogue, in this shivering state? We would look like the half-clad beggars that hang around the door. Our foreign houses prevent them, if they are inclined to visit us. Their forms of politeness, upon the observance of which they lay great stress in visiting, are so numerous, that they are to a painful loss to know what to do when they enter a foreign house with foreign furniture so strangely arranged. This is no small matter; for the consequence is they don't visit us, and see nothing of our Christian life in our homes.

We are forever deprecating the mercenary spirit among the inquirers, and Chinese generally, as soon as they see a foreigner, even though he is earnestly preaching the word of life, the first thought is of money, "How may I get some money out of him?" Poverty-stricken creatures, as they are, no wonder. Filled with this thought, there is no room for the gospel. This has been attributed to the indiscriminate employment of native preachers. No doubt some of it is due to that; but much of it is due to these large houses—dwellings, churches and schools. They know how much they cost; they have done the work of building. It has no architectural beauty about it, that pile of bricks, to him; it is only a sign of money. "There is plenty more where that came from, I'll be a Christian if I can get my living by it." When a Chinaman enters one of these churches, he spends the first half hour gazing at the strange house, the next looking at the strange clothes on the preacher, then the hour is gone, he leaves perhaps never to come again, not having heard a word of truth. This is the actual case in thousands of instances, especially away from the ports where they are not used to foreigners and foreign houses. And what is the use of our perpetuating this folly? I have said, as some of our readers knew for two years, that I would never ask for a dime to build a foreign house in China. Let me say here that I have frequently heard Dr. Yates deplore the practice of building big foreign churches in China. Those he built were very plain; but he always thought more of the one in Soochow, built in the native style, than either of the others.

Will this departure of ours bring us nearer to the people at home? That depends. We hope our brothers in the ministry there will appreciate this attempt on our part to remove the disparity between our salaries, and the average salary among them; if so, it will bring us nearer to them. The Board, in the kindness of their souls have said, when spoken to about the large salary—larger for the most of us who would think ourselves right fortunate if we received

five or six hundred dollars at home—"never mind, you make a sacrifice in giving up home and loved ones, and you deserve it." They have a feeling of that kind, and so do many people. We disclaim any right to such a consideration; besides, if there is any reward, we look to the Lord for it, and a better kind. I have seen good brethren, pastors, struggling with their churches at home trying to raise \$1,200 for his brother missionary, while he himself got only \$600, and I have wondered how they could do it. But they perhaps thought "It costs more to live over there than it does here." Yes, if one tries to live like these wealthy merchants here in these ports. No, if he lives like an ordinary pastor home. I was assured to prove the statement. It will bring us nearer to the brethren generally, if they see by this that we appreciate the money they give to the Lord. When I think and read from personal letters from whom these contributions and gifts come—for example, that only dollar from dear little Royal Wright, who is now with the angels—and with how much prayer they are consecrated, I tremble at the responsibility of using them. Therefore, as for me and my house, we decide that \$600 salary is as much as we are willing to be responsible for at the judgment. Shall we take this money that comes, the most of it, from dear brethren and sisters who deny themselves of many of the comforts of life and furnish ourselves with luxuries? No. But, dear brethren and sisters, it is not that you should give less—we wouldn't deprive you of the grace of giving—but it is that you should give more. We wish this action to show to you that we feel responsible to you for these gifts, and to be an assurance to you that we shall use them to the best advantage, God helping us.

What good will come of this? Much every way. If you and the brethren will not pass it by as unworthy of your personal help. I beg you not to do so, for it is not a thing we have taken up in haste. We do it after much prayer and deliberation, having brought all the common sense we have to bear on it. You know us, brethren, and know where we came from. We were born poor, and are willing to die poor. As we have shown, we reasonably hope to multiply our usefulness here by two, to multiply the number of missionaries by two, (at once, with the present expense), and to multiply the contributions by two; so you see the good done here, in the most benighted land of this benighted world, will be increased six fold. And this leaving out the idea of progression! Indeed, I hope that most of the missionaries here, and all those who come out hereafter, will join this departure; and that it will so commend itself to the people who give to foreign missions that they will exercise that right they have of saying where their money shall go, and send that part of it they wish to go to China in this new department, then in a few years it will swallow up the old, and be the only method of work in China by our Convention. I want it to meet the demand, of which I have before spoken, of something for America, corresponding to what the China Inland Mission is for Europe. Improving on that so far as to make it Baptist. That great mission is largely made up of Baptists, but the element of weakness enters in that it accommodates itself to all evangelistic denominations. This would be Baptist, and *American Baptist*. Now is this an idle dream. The Northern Board have already recognized a movement of this kind, and the missionaries of "the new departure" are entering the field. O, brethren, come to our help! Where are those forty volunteers we have heard of in North Carolina? There are churches that can support a man and wife; there are others that can support a single missionary, now that the salaries are so reduced. Associations have already taken it up. We don't mean to take it out of your man through them. We will work under their regulations and look to them for support, but we want to see and feel you behind them.

Let no one see in this a reflection on other missionaries. Some who are wise, and as good as ever lived, have worked and will work on the old plan. We don't judge them; but we have learned of them, and are doing what we believe they would do if young and beginning missionary life at this stage of the work.

Yours if Christ,
D. W. HERRING,
Shanghai, China, Sept. 4, 1889.

THE BIBLE IN THE SCHOOLS.—
SHALL IT BE EXCLUDED?

(B. R. WOMACK.)

II.

In the preceding article some inquiry was made as to what the Roman Catholic Church really is, and what its objects and methods. It was learned from its doctrines, its history and the declarations of its representatives, that the Roman Catholic Church is a foreign political power; that this foreign, totally un-American

and notoriously iniquitous political power, under the guise of religion, is invading our country with no less a design than that of undermining our social, religious and political institutions and subverting the government of the United States; that it means to take away our liberties, both religious and civil, raise our churches to the ground, reduce to ashes all copies of the Bible and all evangelical literature, stop the mouths or take off the heads of all Protestant preachers and laymen, annihilate our public school system, destroy all institutions of learning, muzzle the press, stop the wheels of progress, reverse the current of history, establish another and more iniquitous political power, and blot out the memory of our splendid civilization. It will bring us nearer to the brethren generally, if they see by this that we appreciate the money they give to the Lord. When I think and read from personal letters from whom these contributions and gifts come—for example, that only dollar from dear little Royal Wright, who is now with the angels—and with how much prayer they are consecrated, I tremble at the responsibility of using them. Therefore, as for me and my house, we decide that \$600 salary is as much as we are willing to be responsible for at the judgment. Shall we take this money that comes, the most of it, from dear brethren and sisters who deny themselves of many of the comforts of life and furnish ourselves with luxuries? No. But, dear brethren and sisters, it is not that you should give less—we wouldn't deprive you of the grace of giving—but it is that you should give more. We wish this action to show to you that we feel responsible to you for these gifts, and to be an assurance to you that we shall use them to the best advantage, God helping us.

None whatever. Just as well as in one word as in many, yet it is clear that something ought to be gained by such a transaction, or ought not to be done. In proceeding to answer this question, a number of negations present themselves and they shall be set down here as they occur.

1. To put the Bible out of the schools will not remove from the growth of the land a morally evil book.

If there be such a book, in the hands of school children in this country, that book is not the Bible. The confession of all Jew and Christian, infidel and atheist, the morals of the Bible are pure. Evil cannot grow out of obedience to its teachings. The morals of those who love and obey the Bible are safe.

2. To put the Bible out of the schools, will not remove from the children a book that teaches as to history, philosophy, good manners or any branch of knowledge pursued in the schools.

Such a charge cannot be fairly brought against the Bible. The book on good manners does not teach as to history, philosophy, good manners or any branch of knowledge pursued in the schools. Confessedly many errors in the schools have been taught in time past as subsequent investigations have clearly proved. Such may be the case now, as investigations and discovery prosecuted in time to come will show. Where is he who raises a complaint on that account? But the Bible does not teach such errors. It does not teach science, but religion, the way to happiness in both worlds. All it teaches is true. 3. Removing the Bible from the schools will not contribute one iota, in one direction or another, to make of the rising generation better, truer, nobler, more earnest and more useful citizens.

No man can say that. That book teaches good citizenship from a higher ground and urges it from loftier and purer motives than any other book in the world. It seeks to "enthrone God in the heart first, and next to him, patriotism." "Fear God, honor the king." Considered merely as uninspired men, Christ and Moses head the list of all the great legislators and statesmen whose names have been handed down to the historians pen. The civilizations of to-day, the best and purest that ever blessed humanity, owe more to Jesus Christ as the author of the New Testament, than to Egypt, Greece, Rome and all the mighty generals, great statesmen and philosophers that ever gave to the world, society, direction to history, strength to the State since the

4. Removing the Bible from the schools will not in any way deprive the children master their less advanced them in their studies, remove their difficulties, add to their capacity, or make them more industrious and better pupils.

Surely no one would set up that claim.

5. Removing the Bible from the schools will not cause a greater number of children to attend school.

This claim is not made in sincerity. Roman Catholics do not want the schools. They hate education as they hate the Bible. They would destroy both at once, if in their power. But for the public schools or an equivalent for them, there would not be a Roman Catholic parish school in the land. Says the *Catholic Telegraph*: "It will be a glorious day for Catholics in this country when our public school system shall be shivered to pieces." And the *Freeman's Journal* raves: "Let the public school system go to where it came from—the devil's! This reveals the attitude of the Roman Catholic church towards our public school system. For this hostile attitude there must be a cause. What is that cause? The cause is a political one. The

school system is a wise measure of Government to add strength to the state. Knowledge is power. Daniel Webster wisely said: "Knowledge is the only fountain, both of the love and the principles of human liberty." The American people know this, and hence the immense expenditure to secure an educated population. The Catholic church knows it, and hence this bitter hatred towards our school system. Instead of strength, Popery wants weakness; instead of knowledge, it wants ignorance. "Ignorance is the mother of devotion." Ignorance is sought as a means to a political end. The Bible is the best text book on the subject of liberty in the world. The

they cry. The next cry will be to change our authors in secular history that the truth concerning Popery may not come to the light; and next, away with your public schools. Indeed now, the Catholic church boldly claims that the State has no right to educate. So that if the Bible were promptly removed from the schools, Catholics would not and then any more than at the cry of a wounded conscience, is the cry of a hypocrite.

To remove the Bible from the schools would not cause a suffering science.

It is not a conscience that is hurt. Political consciousness is the thing that is hurting. The objection to the Bible in the schools is a political one. Popery can never usurp all power and get up a reign of tyranny here as long as the Bible is in the hands of the people. If the religion and politics of the Roman Church were not identical the same; if the views and the claims of the two did not proceed from the same source with the same design and ultimate in the same thing, namely, political power tyrannically used, then there might be room for the discrimination between them their friends try to make. Such discrimination cannot be made. The religion of Rome is her politics and vice versa. It follows, unquestionably, that as the Constitution of the United States did not make any provision for the tender political conscience of foreign despots or their emissaries and spies and disorganizers in this country, like the Anarchists, it is no reason why the American people should change their principles, their laws and abrogate their constitutions out of deference to them.

Even make the slightest concession to their bold, unholly, ambitions and ruinous claims. May it never be! It is not a matter of conscience, but of power.

7. To remove the Bible from the public schools in obedience to the demand of this foreign, corrupt political power, this infamous mother, protector and propagator of ignorance, superstition, cruelty, fraud, tyranny and crime, would not be a patriotic act.

It is said Jefferson got his idea of absolute Democracy from his observations of the proceedings of a Baptist church in its business meetings. Whether this is true or not, we know that our government is founded upon the broadening, enlightening and elevating principles of the Bible, and we know that the Bible is the best friend to children, to society, to States and nations in this world. No one book, no ten thousand books have done as much for learning, for the mind, for society, for government, for the broadening and deepening of sympathies, for the amelioration of mankind and the fraternization of the human race, as the Bible. Now let our government, the child of New Testament teachings, lay violent hands on that dear book, that unspeakable benefaction, and thrust it out, saying: "Thou shalt not show thy face in my assemblies of State; thou shalt not come in where my children gather to learn what is useful and beautiful, what is manly and true. Thou source of light and knowledge, fountain of truth and wisdom, away! Alas, the thought and for what is all this? Because an Italian impostor, tyrant and knave at the head of an organization, the foulest and most corrupt that ever disgraced man or cursed the earth, whines and complains that liberty, decency and truth, that education, honesty and common morals stand in his way and are unfriendly to his little scheme of enslaving the American people and binding upon their necks, the most galling yoke that cruel ambition ever devised! Such a what, such a why? There can never be any patriotism, any statesmanship, any greatness in doing such a thing for such a reason.

8. To remove the Bible from the schools for this reason would not be a righteous act.

There is no law in the whole code that can clothe this unholly child with righteousness. It can not be right to do evil. It would be evil to recognize as truth what we know to be a lie. Now to remove the Bible from the public schools as a concession to Roman Catholicism, would be a recognition of its monstrous claims as true. This would be recognizing as true what we know to be false and would be a gigantic, worldwide sin against God and man. Let it not be.

9. To remove the Bible from the public schools for the reason assigned would not be an act of obedience to any principle contained in the Federal Constitution, to any law of the land, nor to any requirement of the Word of God.

Self-preservation is the first law of nature; this law can not be violated without calamitous results. Yet, it would be a violation of this law, to shut our eyes to the real character and purposes of Popery, be deaf to warnings, ignore facts, throw open our doors and invite this foe to all prosperity and greatness, this foreign political power, to establish itself in our midst, and then stand unmoved till we are bound hand and foot and not permitted to utter a word of protest. Our Federal Constitution recognizes the law of self-preservation. If there be no law for the Bible in the schools, there is none to put it out. Let it stay by no means put it out as a concession to the demands of a foreign political power.

For until Popery can show that it is not as it has always been and as its doctrines require it should be, we shall continue to regard it as a political machine the most corrupt and the most dangerous that has ever had place and influence in the world.

In conclusion, it seems that no good can come from "carefully" excluding the Bible from the public schools, that nothing can be gained by it and that there ought to be some other "fair thing to do toward Catholics."

PARAGRAPH SERMONS.
BY ST. CLAIR LAWRENCE.

Who was Melchisedec?—This question has been asked a thousand times and still we hear, "Who was Melchisedec?" Since no one is able to give a satisfactory answer, I make this proposition to all who are curious to know: Let us have a holy life in this world and then go to Heaven and see.

"By grace are ye saved."—An old and faithful pastor was dying. A deacon visiting him asked, "How are you doing now Bro. Dodge?" His answer was, "I'll tell you, I'm now gathering together all my prayers, all my sermons, all my good deeds and all my ill deeds; and I am going to throw them all overboard and swim to glory on the plank of free grace." Amen and amen.

Christ our Elder Brother.—A little boy was asked, "How many brothers have you?" "Two," said the child, "and one in Heaven." His mother interrupted, "No my son, you have no brother in Heaven." "Oh yes mother," said the boy, "You said God is my Father and Jesus Christ is His Son. Jesus Christ then is my brother in Heaven, isn't He, mother?"

"He that believeth in me shall never die."—Abel's life, though the shortest, recorded in the first two thousand years of the world's history, was yet a success; while Cain's prolonged life was a failure, like the ruins of a noble temple. Abel, by his faith, still speaks to man. His life has been prolonged almost six thousand years and yet shall it live, live forever.

"Angels stand round about them."—As Bunyan's pilgrims drew near the gate of the Celestial City a great company came out to meet them; and the King's trumpeters saluted them with ten thousand welcomes. They were escorted up to the gates by the glorious throng amid the singing of angels and the notes of the chorists; while the bells of the city themselves rang out a joyful welcome. The pilgrims were enraptured with their company and the prospect before them. Such has been the ineffable glory of many a dying saint, and shall be till God's elect are all gathered home.

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Persecuted for righteousness sake.—Blessed are such; as if a man should throw precious stones and rich jewels at another, with intent to kill him, and the other should gather them up and enrich himself. Even so, do persecutors enrich the children of God. By persecution, the Christians are scattered to distant countries and cities; as if one could extinguish a fire by scattering the brands and coals in every direction; thereby, the fire is only spread over a larger space.

"All things work together for good."—During the siege of Sebastopol a Russian soldier buried itself in the side of a hill outside the city. A little fountain bubbled up where the shot had fallen, which, during the continued siege afforded the thirsty troops, an ample supply of cold water. A missile of death, from an enemy proved an almoner of mercy to the allies. In like manner, how frequently are the efforts of the evil overruler of God and made a blessing to His cause and kingdom. Every new attack upon the Bible—even shells from an Ingalls' battery—open up some new fountain of truth, from which the thirsty of Israel's army may drink and be refreshed.

Knowledge of salvation.—In the Russian mines in Siberia, children are born and live for years knowing no brighter world than a gloomy torch light cavern. They have no idea of the wonderful and glorious world above and around them. They cannot conceive of its brightness, and may not even believe in its existence. How like these are some professed

Christians. They know not the light of God's Spirit, the sweetness of a Saviour's love, and are foolish enough to dispute the reality of heartfelt religion. To no other is darkness so dark, as to him that believeth there is no light.

COME OVER INTO CHINA AND HELP US

Southern Baptist Record.

A thoughtful literary Chinaman lately said to a Christian relative: "China is rotten to the core. We have good laws but no one carries them out. We have good doctrine and wise precepts, no one puts them in practice. There is no salvation for China in any other way than in heresy, we are powerless because of the universal corruption."

There seems to be a different spirit about the foreigners here, they are honest, they are reliable, they are hopeful. Is it their religion that makes the difference? He was assured that it was.

"Then I want it," he replied. A well educated young man of wealth said to me recently: I admire the freedom you foreigners have in your daily life from superstition in building your doors and windows where you like, only consulting your own convenience, you dig your wells, erect your walls and chimneys simply to suit your own wishes. While we must consult, often at great expense and labor, the necromancer and adjust every thing to propitiate the spiritual influences.

A group of girls and young women, once said to me, how delightful it must be not to be afraid in the dark, we can not walk across the courtyard after night without feeling demon-plucking at our feet arms and backs, and we dare not sleep in a room alone. These things are the terror of our lives.

Such are but samples of what daily comes under our observation. The Chinese are in the gall of bitterness and the bonds of iniquity. Before the gospel came, they did not dream there was anything better than they had. Our lives among them (emphatically the gospel), without which preaching itself would fall powerless upon unheeding ears, are beginning to tell upon them. Beginning to tell, but oh how few comparatively have heard the glad tidings even once and how many times telling are necessary to bring one to a real intellectual apprehension of the plan of salvation! Let us take a sober, practical view of the situation and of our duty in the face of it. China is to be converted to Christ. Southern Baptists have pledged themselves to a part of this work. They are doing but a small part yet, having less than one fifth of the protestant working force now engaged on the field!

But we can do something and it is exceedingly desirable that we husband our force and manage them wisely. Let us not scatter all over this whole vast empire, one more here and another there but cultivate well the three centres we have chosen.

Let the Missions we have already established by much labor and patient waiting be strengthened to efficiency, and then we can gradually enlarge small Missions, depending on the life and health of one or two men, should always be avoided if possible. Thus by the failure of one man the labor of scores of years may be lost, and the half enlightened people go back into heathenism or into some other denomination! Large Missions are needed of men heartily cooperating with each other, to make an impression upon these masses. One man working alone feels engulfed, and is short of four fifths of his strength. A pair of hands pulling on a rope cannot move a ship, but when many are united and pull together the ship glides into the desired place.

We need immediately four families each at Tung Chow and Hwanghien, and as soon after as possible the same number for Pingtu. Fill up the gap year by year, and then prepare for the regions beyond. These gaps caused by failure of health must come into the calculation, for not more than half of those who enter the field become fully acclimated and remain for a lifetime.

Help brethren, help. China is a waking and we who were among the first to enter after her ports were opened are lagging behind. These are not inflated fancies nor incoherent calls, but the groaning of a soul burdened for perishing millions. Do not reply "Do what you can and let the rest go." No we can not do that, the work is too heavy for us, it is a bout to drop from our hands. Help us to save what we have already done, and then take up fresh work.

You have now here one woman sixty years old at work in Tung Chow, one man in Hwanghien, and one woman in Pingtu. Mrs. Pruitt will soon have the language sufficiently to work, the other three just arrived will need two years to become sufficiently at home in the language to take hold well. These facts would speak loudly enough for themselves if you could fully realize the surroundings and conditions. Our trust is in God and his people.

M. F. CRAWFORD.
Tung Chow, Oct 14th, 1889.

Subscribe for the Southern Baptist Record.

A FAITHFUL DEACON.

Several years ago, the following personal note appeared in the Baptist Record: F. M. Schilling, deacon at Mt. Hermon, has not missed a conference meeting at his church since the war. He attends the Sabbath-school, contributes to the support of the gospel, takes the Record, is awfully down on dram-drinking, and has proved his faith by his works by a total abstinence of more than a quarter of a century."

The editor appended this comment: "Shake his hand for us, and give our respects to all his children. May they, their children, and so on to the last generation follow his example. There will be one sober, religious family."

Tuesday night, December 3, 1889, the Lord called home this faithful deacon, at the age of about 60 years. For some time he had been suffering from heart disease, and on Sunday night, November 17th, was struck with paralysis. He never spoke any more, except in a very feeble way. He leaves besides a wife, seven children, who are all grown and all members of the Baptist church.

He was my father's brother, but seemed more like a father than an uncle, so intimate and pleasant had been our associations. During my stay at Clinton, the Sabbath-school at Mt. Hermon had a Christmas tree, on which was placed a little box, marked to me, which, on opening, was found to contain twenty dollars. Other acts of kindness can never be forgotten.

The record of a noble life is left, a life controlled and directed by the grace of God.

This is offered as a loving tribute to his memory.

T. C. SCHILLING.
Gillsburg, Dec. 6, '89.

Such lives is a heritage of benediction to this sin-cursed world, and more to be desired than that of many men and women who flash out and dazzle like meteors, or who by reason of an excess of gab or brass insist on being leaders of the people.—Els.

SUNDAY SCHOOL LESSONS.
Is it an "Error" or What?

It seems, that there is discrepancy between the lessons of the American Baptist Publication Society's lessons, and the received chronologies of all Bible-Statistics, which certainly need some explanation of the part of said society, or the man, who prepared the lessons, and I would respectfully call their attention to these facts.

ADVANCED QUARTERLY.
1. In lesson VIII. Nov. 21, we find in "Introduction" "Solomon was about forty years old when he began to reign"—but is that so?

Solomon was born 1033 B. C. David died and Solomon began to reign 1015 B. C., so he was only eighteen years of age, when he began to reign.

2. In lesson IX. December 1, we find in Introduction "One summer does the work."

But if we examine the history of the times, as we find it for example in the "Oxford Bibles" we will see, that it took seven and a half years to build the temple, which makes the time of lesson IX, not 1011 B. C., but 1004 B. C., as the temple was not completed until in the eleventh year of Solomon's reign.

That criticism is true: Solomon reigned forty years and was only fifty-eight years of age when he died, so he could not have been forty years old, when he became King.

I criticize in all kindness, but I must criticize as these lessons ought to be very carefully prepared. May be the brother has some reasons for his figures, and I would like very much to hear them.

H. F. VON KOHN, A. M.

